



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

that the cause of all humanities is one. "Unless such bonds are constantly renewed," says Professor Cooper, "the study of modern literature, at least, is prone to become one-sided or unduly sentimental, or go entirely astray." The appreciation of this truth by our modern colleagues relieves us from the unpleasant necessity of driving it home by controversy and makes it more pertinent, as well as more gracious, to add that, unless we meet them at least halfway, our own studies and our own natures will, as Isocrates and Longinus would put it, suffer skeletonization—*κατασκελετευθῆναι*. Our occupation will be a mere rattling of the dry bones of philological technique, uninformed by the soul of literature and the feeling for the continuous life of the human spirit that alone can make the term humanities something more than a question-begging pretension.

To review a concordance exhaustively one must have thumbed it in long service. I have tested this one only by rapid reading of a hundred pages selected at random. I have observed no misprints and no instances of unintelligent or misleading delimitation of the excerpts. They are always so made as to indicate sufficiently the metrical, the grammatical, and the substantive context. All variants given in the basic text, Vollmer's Editio Maior, 1907 (verified in the proof by the edition of 1912), are alphabetically recorded. Excellent paper and typography facilitate the consultation of the work. The student equipped with this volume must be dull, indeed, if he fails to discover any passage which he needs or finds himself at a loss in the discussion of Horatian usage or the verification of English parallels.

An interesting page of the preface describes the method by which the forty-five thousand slips were prepared by eighteen collaborators. As Professor Cooper observes, "Usually this kind of knowledge dies with the individual who gains it." We share his hope that this explanation may assist the next compiler of a similar work. A library of trustworthy concordances to all the chief classics of Greek, Latin, and English literature would be worth a wilderness of aesthetic commentaries and *geistreiche Combinationen*.

PAUL SHOREY

Plutarch's Lives. With an English Translation by BERNADOTTE PERRIN. Vols. III and IV. (Loeb Classical Library.) London: William Heinemann, 1916.

Professor Perrin includes in these volumes the lives of Pericles and Fabius Maximus, Nicias and Crassus, Alcibiades and Coriolanus, Lysander and Sulla. The translation is excellent, coming fully up to the standard set by the first two volumes.

I desire to call attention to the following points: In the Life of Pericles, chap. iv, *ἐλεγκτικὴν δέ τινα καὶ δι' ἀντιλογίας κατακλείουσιν εἰς ἀπορίαν ἐξασκήσαντος ἕξιν* is translated somewhat loosely, "and perfected a species

of refutative catch which was sure to bring an opponent to grief." The word *ἀντιλογία* refers to Zeno's method of refutation by deducing two contradictory conclusions from an adversary's postulate. In chap. viii the phrase *καὶ τὸ πρόσφορον ἐλκύσας ἐπὶ τὴν τῶν λόγων τέχνην* is translated, "and by applying what he learned to the art of speaking." This is directly from Plato's *Phaedrus* 270A, where, however, *τὸ πρόσφορον αὐτῇ* is found. The meaning can be only "applying to the art of speaking all that could be made available for it." In the Life of Fabius Maximus, chap. xiii, *ἡμέρας μέρει μικρῷ*, translated "brief space of a single day," is, of course, "brief portion of a day." In the same chapter *πατέρα δὴ σε χρηστὸν προσαγορεύω*, translated by Perrin "I call you by the excellent name of father," can hardly mean anything else than "patrem igitur te benignum ego appello," as Doehner translates it. In the Comparison of Pericles and Fabius Maximus, chap. i, Perrin translates *φέρε τῶν πολεμικῶν ἐκεῖνο πρῶτον λάβωμεν ὅτι Περικλῆς μὲν*, etc., "let us consider, in the first place, the matter of their military achievements. Pericles was at the head," etc. The meaning is rather "as regards military achievements, let us consider first the fact that while Pericles," etc. In the Life of Nicias, chap. iii, *καταπεφημισμένον θεῷ* is not "one who had been acclaimed as a god," but "one who had been dedicated to a god." In chap. v *μόλις ἄρχεται καθεύδειν περὶ πρῶτων ὕπνον* cannot mean "scarcely gets to sleep till others wake." In chap. xiii *ὁ ἀστρολόγος Μέτων* should be "the astronomer Meton" not "the astrologer." In chap. xx *φθόνῳ δὲ τῶν πρῶτον πραττομένων πρὸς εὐτυχίαν τοῦ Νικίου τοσαύτην πολλὰς διατριβὰς ἐμβαλόντων* surely cannot mean "but the leading men among them felt some jealousy of the preliminary good fortune of Nicias and so had induced many delays." It would be better perhaps to adopt Solanus' emendation *τῶν πρώτων, ταραττομένων*, as is done by Lindskog and Ziegler. In the Life of Crassus, chap. iv, *αὐτοφνεῖς δὲ ῥωχοὶ τῆς πέτρας ἢ μάλιστα περιπίπτει τὸ φῶς ἔξωθεν ὑπολαμβάνουσι* is translated "and natural fissures in the rock, where its edges join, admit the light from without." But the subject of *περιπίπτει* must be *τὸ φῶς*, and the meaning is that given by Doehner "quo id maxime loco externe accidit." In chap. xi, in accordance with the treatment of Latin proper names employed in these volumes, "Scrofa" should have been written, not "Scrophas." In chap. xxiii *ἀλλὰ ῥόπτρα βυρσοπαγῇ καὶ κοῦλα περιτείναντες ἡχείους χαλκοῖς ἄμα πολλαχόθεν ἐπίδουπόουσι* is translated "but they have hollow drums of distended hides, covered with bronze bells," etc. The manner of expression is somewhat strange, but it is clearly the *ἡχεία* upon which the hides are stretched. In chap. xxx *ἐκάλει δὲ τὸν Κράσσον ἐπὶ συμβάσεις, εἰπὼν ὅτι τῆς μὲν ἀνδρείας καὶ δυνάμεως ἄκοντος πεπεύραται βασιλέως, πρῶτη δ' αὐτοῖς καὶ φιλοφροσύνην ἐκὼν ἐπιδείκνυται σπενδόμενος ἀπιοῦσι καὶ παρέχων σώζεσθαι* is translated "and invited Crassus to come to terms, saying: 'I have put your valour and power to the test against the wishes of the king, who now of his own accord shows you the mildness and friendliness of his feelings by offering to make a truce with you if you will withdraw, and by affording you the

means of safety.'” But surely τῆς ἀνδρείας as well as πραότητα is the quality of the king, not of Crassus, and the subject of πεπείραται is Crassus, not Surenas. In the Comparison of Nicias and Crassus, chap. v, καὶ πάντα δι’ αὐτὸν οὐκ ἔπταισεν, ἀλλὰ καὶ νόσον ἂν τις αἰτιάσαιτο, etc., is “and whatever his failures, they were due, not to himself, but,” etc., rather than “and not all his failures were due to himself,” a translation which neglects the position of πάντα and οὐκ.

In the Life of Alcibiades, chap. xx, ἀξιόλογον in the phrase τὴν ἄλλην παρασκευὴν ἀξιόλογον means “considerable,” not “to correspond.” In chap. xxxi Perrin translates ἐφάνη τῷ λόγῳ τὸ ἔργον οὐκ αἰσχύνων, “his words showed clearly that his deeds had not been disgraceful.” The meaning is rather “his words did not prove inferior to his deeds.” In chap. xxxii it is easier and perhaps more forceful to translate τοὺς μὲν ἄλλους στρατηγούς οὐδ’ ὄρᾶν ἐδόκουν ἀπαντῶντες οἱ ἄνθρωποι, “people appeared not even to see the other generals when they met them,” than to translate it “people did not deign so much as to look at.” Perrin apparently regards as sound the extremely difficult text of the last sentence of chap. xxxiv, which Lindskog and Ziegler mark as corrupt. In the Life of Coriolanus, chap. x, ἐκέλευσεν αὐτὸν ἐξελεῖσθαι δέκα πάντα is, of course, not “he ordered him to choose out a tenth,” but “ten of every kind.” In chap. xxxi ἡμερῶν τριάκοντα τῷ πολέμῳ δεδομένων, οὗ μείζονας οὐδὲν ἐν ἐλάττονι χρόνῳ λαμβάνειν μεταβολάς, which Perrin translates “for he had granted a respite of thirty days from war, although in war the greatest changes might take place in much less time than this,” may be rendered more exactly “although nothing is capable of greater changes in less time.” In chap. xxxiii in the sentence beginning αὐταὶ γε ἡμεῖς Perrin reads the difficult φέροντα where φερούσας is preferred by Lindskog and Ziegler. In a note on the Life of Sulla, chap. ix, it is suggested that the Cappadocian goddess who appeared to Sulla in his dreams was the Great Mother, Cybele. She would seem rather to have been Ma, the goddess of Comana, whom the Romans confused with Bellona, referred to in Tibullus i. 6. 43–50. In the Comparison of Lysander and Sulla, chap. iv, κατέχων ἐγκεκλικότας is translated “rallying his men.” It is rather “pressing hard upon the fleeing enemy.”

The proofreading in these two volumes is far better than in Vols. I and II.

ROGER MILLER JONES

GRINNELL COLLEGE

Caesar, The Civil Wars. With an English translation by A. G. PESKETT. (Loeb Classical Library.) London: William Heinemann; New York: Macmillan, 1914.

This edition of Caesar's *De bello civili* follows the main lines laid down for the volumes of the Loeb Classical Library. An introduction of six pages deals with the political situation in the Roman commonwealth at the outbreak